

# Christian

# Reflector.

H. A. GRAVES, } Editors.  
E. WORTH, }

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TERMS.  
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To those who receive their papers by MAIL, or by  
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copies, \$15.00.  
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All subscribers in New Hampshire are requested to  
send their communications and make their remittances to  
the former editor of the Register, EDMUND WORTH,  
Concord; from whose office in Concord the papers, for  
that State, will be distributed.  
A limited number of Advertisements admitted, on the  
usual terms.  
J. J. RAYMOND is General Agent for the Reflector in  
the New England States.

## Christian Reflector.

For the Christian Reflector.

### 'Two Deacons Wanted.'

Not long since, the writer of this was  
sick of a slow, bilious fever. The weather  
had been damp and foggy for several long  
days, and no one came in to enquire how  
the sick pastor was; until, at length, the  
family began to sink into gloom and despondency,  
thinking none cared how they got along.  
On one of those dark mornings,  
some one of the family started the enquiry—  
'What can be done for father's comfort to-  
day?' All sat silent. After a moment or  
two, the little daughter of seven awoke out  
of her pensive meditations, and in her usual  
laconic style, spoke up—'Father wants two  
deacons!' A burst of laughter from the  
whole circle—and a new turn was given to  
all our feelings. The idea was too good to  
be lost, and so it has given rise to the fol-  
lowing musings.

When does the pastor want two deacons?  
Perhaps I shall not touch the particular  
wants of every pastor, but will venture to  
say—

1. The pastor wants two deacons when he  
is sick. God afflicts his people often, in  
the person of their pastor. He lays by their  
helper, for them to struggle on alone. Sick-  
ness is a school of affliction. The pastor  
then needs sympathy; a return of that gen-  
tle, tender care which he performs to them.  
Then it is he greets the faces of brethren  
and friends, as he can at any other time.  
'Have pity upon me, have pity upon me, O  
my friends, for the hand of God hath  
touched me.' 'Two deacons then are want-  
ed,' to cheer, to sympathize, to perform  
those tender and delicate offices for him and  
his care-worn wife and family, which two  
good deacons can impart, better than any  
other individuals in the whole church.

2. The pastor needs two deacons to rally  
for his help, when the prayer-meeting draws  
heavy. And this too very often occurs.  
Worn down with study, or preaching, and  
his entire quiver of arguments spent to  
arouse his brethren to prayer and exhorta-  
tion, how bracing to have 'two deacons' rally  
their powers, and thrill the assembly  
with their sound, pious appeals! Aaron and  
Hur could do no better. God bless two  
such deacons, wherever they are!

3. The pastor needs 'two deacons,' to see  
that his stipulated salary is promptly collect-  
ed and paid. To be obliged to call, and  
call, and call on irresponsible committees,  
for small quarters, and be told by them—  
'Why, I have paid mine. I wonder brethren  
don't pay. They are able. They have  
money to buy cattle, &c., &c. with I won-  
der!' And so the pastor wonders! And he  
wonders more at the committee, perhaps,  
than at the others. And so he turns and  
goes away, with a heavy heart, to 'rattle his  
bundle of keys in his pocket' in lieu of  
change, and think of down-going credit,  
disappointed merchants, unpaid bills, revolving,  
perhaps, to get hungry, or destitute, before he  
get trusted again. A thousand bad  
feelings, which our good brethren dream not  
of, prey upon the pastor's soul, eat in upon  
his charity, and disturb his confidence, and  
—where shall I stop?

Now, then, 'two deacons' are wanted, to  
step right up and first ask him if his quarter  
is paid. If not, then pull out their purses,  
and say—'Here, brother, we are "to serve  
tables"—see will stir up the delinquents,  
you need not; we can afford to wait a while  
for this, and will wait, before having you  
weighed down with anxious trouble; do you  
not leave the word of God, "but give your  
very continually to prayer, and the ministry  
of the word." 'Good, good,' says the pas-  
tor's bounding heart. Two such deacons  
are just the thing that is wanted. Think  
you not that church will have better preach-  
ing next Sabbath?

4. The pastor needs two deacons to give  
him a jog now and then, as he flags in faith-  
ful zeal and effort. Such times occur. Some-  
times he slackens his hand, when he should  
have persevered and had more meetings; or  
again, sometimes he grows lax in pastoral  
visiting, through sinful causes, perhaps.  
Give the good man a hint. Who can do  
this, who should do it, have the two good  
deacons? The pastor needs a jog. The writer  
has admired the skill of two of his good  
deacons in this work, and never loved them  
more than when, with their most delicate  
touches, he has been reminded of this 'family  
which would be glad of a call,' and 'that  
member who needs a word,' &c. Gentle  
hints, enquiring 'whether an increase of  
prayer-meetings would not be useful,'—given  
at an infinite remove from a dictatorial,  
condemning spirit,—so kindly, so carefully,  
these are needed, alas! too often. But it requires  
two good deacons to give them. The rough  
tongue, and haughty dictator, should stand  
back from such work.

And further, here. His slight pulpit  
faults need correcting. These may sometimes  
weaken his pulpit power. He should not  
be left under their incubus. Good deacons,  
one and all,—pastors invite kindly sugges-  
tions on this point. For other reasons be-  
side the above, the pastor wants two deacons.  
But these are enough to be digested at once.

And now, good brethren, deacons of the  
churches, one and all, suffer, I pray you, this  
word of exhortation. And wherever in the  
church there are two or more good deacons,  
I assure you, in the name of all the pastors,  
that you are wanted.

ECCLUSUS.

For the Christian Reflector.

### 'Peace on Earth.'

The peace articles of your correspondent  
E. B. contain many startling facts, and we  
like to see them spread out before the public,  
for they incite Christians to pray with  
new fervor, 'thy kingdom come.' The  
people cannot be too well informed on the  
horrors of war; but information on the true  
remedy should also be communicated. If  
the State of New York should demolish all her  
jails, and penitentiaries, and State's prisons,  
and abolish her courts of justice, we doubt  
if it would drive all her criminals into New  
England, or greatly diminish crime. We  
live in a very wicked world, and it is the  
part of prudence to govern our conduct on  
the assumption of a fact so palpable. Ships  
of war and guns, powder and shot, cutlasses  
and pistols, battle-axes and boarding-pikes,  
are but the indications of a disease that lies  
hidden deeply in the system; that last, of  
those numerous progeny your correspondent  
speaks. When the glorious gospel shall have  
been preached throughout the world, and  
shall have been received into the hearts of the  
sons of men, we may expect that reign of  
peace for which so many souls are now sigh-  
ing and praying.

For the Christian Reflector.

### The Baptists in Michigan.

Messrs. Editors,—I have recently been  
much pleased to notice several articles in the  
Eastern papers, in relation to the religious  
wants and claims of the West. I rejoice to  
see the attention of the Baptists directed this  
way, and hope that some compassionate eyes  
may rest favorably on the Peninsula State.  
It would be a praiseworthy deed, for some  
one interested to write a few letters on theo-  
logical education in Michigan.

There are now nine Baptist associations in  
the State, comprising 164 churches, with  
about 109 ordained ministers, and 8,263  
communicants. There are also many unordained  
professors, or old professors, not connect-  
ed with churches here, but either hold now,  
or once held, church relations in the East.  
Such persons are situated far from their  
church, or else are too far backslidden to do  
their duty, and so remain without the fold,  
to tempt the wolves to worry and devour  
them. It is a wonder to me how some of  
this class ever obtained letters from the  
churches, with which they were formerly  
connected, unless they have greatly changed  
on their journey hither.

Something like sixty churches are desti-  
tute of pastors. In some instances two  
churches share the divided labors of the same  
pastor, while some of the shepherds have  
left their flocks, to become pastors in a  
more literal sense, or, from necessity, ne-  
glected their spiritual, for wheat harvests.  
One most encouraging feature of the denomina-  
tion, is our State Convention. It was or-  
ganized in 1836, and, without boasting, I  
believe it may be said to be worthy of being  
made a model for other States. One gen-  
eral agent, and committees appointed by the  
Convention in reference to particular objects,  
are the agents of the denomination for all  
purposes of Christian benevolence. We have  
no need of any other societies, or agents for  
specific purposes, as all contributions go into  
the common treasury, and are then appropri-  
ated as designated. The churches have con-  
fidence in the Convention. Many of them  
adopt the penny-a-week system, and nearly  
all as auxiliaries, make contributions to it in  
some form. The plan is of great econ-  
omy and simplicity, and thus far works well.  
The annual meeting is like the gathering of  
the Jews at the feast of Pentecost, when all  
come up with their offering and for a bless-  
ing. Great unanimity has prevailed thus far,  
a harmony which is probably surpassed by no  
religious body in the Union.

The Michigan Christian Herald, published  
under the direction of the Convention, has  
an increasing circulation of between two  
and three thousand copies, and is doing  
much for the denomination. The second  
advent doctrines, and other exciting topics,  
have caused very little difficulty here. In-  
deed, just now, we have much more to fear  
from stagnation than from effervescence.  
The state of religion is generally low,  
and the number of the lukewarm and backsliding  
great, though I am not aware that any par-  
ticular heresy is making inroads upon us.  
Many Christians are ready to make a sacri-  
fice to sustain and to spread the gospel,  
while many are either unable or unwilling to  
do anything whatever. The poor ministers  
are called upon to bear somewhat more than  
their proportion in these matters; few, very  
few, receive what would be termed a com-  
fortable salary in Massachusetts. Our share  
of the Home Missionary fund is not very large,  
but very acceptable, and usefully expended;  
we wish it could be increased ten-fold. The  
worldly inducements for ministers to come  
among us are small, and many destitute  
churches, in their feebleness, are ready to  
faint. Remember our State is as large as  
nearly all the New England States, and the  
whole extent sparsely settled or settling;

Thirty or forty ministers could now be use-  
fully employed, if supported in the same  
manner as those sent about by the Presby-  
terian Missionary Society.

The subject of a Theological Seminary is  
now in contemplation, and some incipient  
steps have been taken in the matter. We  
begin to feel that ministers must be raised  
up from our midst, or we shall never have a  
supply. Eight or ten years ago there was  
considerable interest manifested among the  
Baptists in favor of education and denomina-  
tional institutions, but it has since unfortu-  
nately subsided somewhat, though at present  
it appears to be reviving. There is no doubt  
but a Seminary for training young men for  
the gospel ministry, would exert an immense  
influence in favor of the denomination, and  
upon the interests of religion generally. But  
the funds, where are they? Perhaps you  
know of some one who would be glad to em-  
blem his name in the memory of the Baptists  
of Michigan by giving us a good, generous,  
Shurtleeff donation.

### Send me the Paper.

[A former subscriber to the Boston Recorder once  
wrote to me the following epistle. We commend  
it to the consideration of those of our readers who may  
be exposed to similar error.]

1. Because I am wiser than I was last  
year at this time. I then wrote stop! on  
a valuable religious periodical, and sent it  
to the editor. I am now wise enough to  
write stop on such a course of folly.

2. Send me the paper, because I have  
been no gainer by stopping it. I thought  
it would be an accession of a couple of  
dollars or more to my capital. But the  
money was put into a bag with holes. I  
have made such a speculation as would be  
going on board ship, where they were tak-  
ing in lumber at the hatches, while a rogue  
was pitching the best of the cabin furniture  
out of the windows. I do not know that  
there is a penny more in my pocket for  
writing stop, and I do know, that spiritually,  
I am lean and thin visaged to a mournful  
degree. If it were proper to compare so  
noble an animal as man with a quadruped,  
I would submit myself for comparison with  
the ill favored kine mentioned in Genesis.  
The truth is, I have been starving this  
twelvemonth. I have picked only here and  
there a morsel of religious information  
during the whole period. I have not had  
nourishment of this kind enough, even for  
a babe in spiritual things.

3. I have been spiritual things in not a few  
ward and mortifying predicaments by  
stopping my paper. My pastor in preach-  
ing has referred to many important facts,  
respecting the spread of the gospel, to  
which I was as much a stranger as if I had  
been the keeper of a light house on the  
northwest coast; and in conversation he  
has often said, in allusion to religious intel-  
ligence, "Brother, you know that, and  
that." But I must be as mute as a fish,  
and assume as striking a look of intelli-  
gence as possible, without saying a word,  
for I could not say yes, without breaking a  
well known moral precept, or say no, with-  
out committing a dreadful act of violence  
on my pride. I have thought the pastor  
made some of his assumptions about my  
knowledge for some other purpose than  
ministering to my self complacency. But  
suspicious as I have sometimes been about  
the matter, I have not quite been enough,  
nor quite the conscience to pick a quarrel.  
But upon this I am resolved, I will not  
walk on such slippery places another year.

4. I have trouble of another sort by  
stopping my paper. I was once not only  
a contributor to benevolent objects, but a  
very cordial one. I have seen the day,  
when I took for a charitable object a dollar  
out of my pocket, with as much pleasure  
as ever a miser put the same amount into  
his. But intelligence respecting the wants  
and miseries of the world has ceased reach-  
ing me, my money has assumed a precious-  
ness very marvellous. Iron seems to have  
become silver, and wood brass, and stones  
iron, and everything that I have, has  
mounted up to a prodigious height in my  
estimation. The consequence is, that  
when a collector of charity calls, he sees  
the sternness of a wintry sky in my coun-  
tenance. A dazzling brightness and beauty  
seems to attach itself to every coin I pos-  
sess. The consequence is, said coins do not  
leave my possession without longing  
looks being sent after them, and not a lit-  
tle sourness is felt toward any one who  
has been skillful enough to part with me  
and my beloved. It was otherwise with  
me when knowledge concerning the per-  
ishing, was poured every week upon my  
mind. But I shut down the gate. The  
stream stopped, and I became as a land  
where no water is; was parched, shrivelled  
up with covetousness, and hence my trouble.  
But I will up with the gate again; so send  
me the paper, and I will see whether the  
sealed fountains will not gush forth once  
more in kindness and good will to men.

5. One more reason why I want the pa-  
per. My neighbors belong to a different  
kingdom from that to which I am profes-  
sionally attached. With the interests of the  
kingdom of this world they seem perfectly  
familiar. Political events and political  
men, political triumphs and defeats, all  
over the land, are known in all needful  
minuteness. But, about the kingdom to  
which I professionally belong, its honor or  
injury, its advancement or declension, I  
have had for the last twelvemonth, only  
shreds and patches of knowledge. "Shame  
on the man," says my conscience, "that  
can suffer the children of this world to be  
wiser in these matters than the children of  
the kingdom." Send me the paper, there-

fore. I must know, I will know, the joys  
and sorrows of Zion. I will sympathize  
in her sadness, and glory in her triumphs.  
I will once more look out on the moral  
features of the world. I will not hide my  
face from the gloom and misery of a race  
perishing in sin. I will not shut my eyes  
from what a friend of the world's Redeem-  
er, to what one, hopefully an heir of his  
eternal mercy, ought to see, know and feel.  
Stop my paper! No. I am ashamed of  
that. It is stopping eyes, and ears, and  
heart. It is stopping love, and zeal, and  
prayer, and usefulness. It is stopping up  
fountains of happiness. No; I will not  
stop the paper; so send it, Mr. Editor;  
and when you see Stop, written on another  
of my papers returned, you may be assured  
it has been done for one who has gone to  
the poor-house, or the mad-house, or the  
house appointed for all the living.

### Conscience as an Organ of Punish- ment.

How rarely do men take the only sure  
way to escape self-reproach and remorse!  
Real integrity of heart, sincere obedience to  
the commands of Heaven in all things, would  
not only shield the soul from the stings of  
remorse, but fill it with enduring peace and  
joy. And yet no observer of human life is  
ignorant of the ever varying devices and  
pleas which are formed, to prevent the con-  
demning sentence of conscience, or to soft-  
en down her reproofs. With what fallacious  
reasonings is the understanding often duped!  
What frivolous pretences does the judgment  
frequently admit as adequate excuses! How  
promptly is memory summoned to recount  
every palliating circumstance in abatement  
of guilt! and how strangely is memory also  
sometimes paralyzed, so as to commit to  
temporary oblivion the aggravations of  
wrong! With what amazing fertility will  
imagination bring forth specious apologies,  
—urging self-justification, by glowing pic-  
tures of human frailty and dependence, the  
resistance force of temptation, or other partial  
and distorted representations of fact, or fab-  
rications of falsehood! If half the ability  
and ingenuity, often wasted in efforts to set  
aside the condemning verdict of conscience,  
after wrong has been done, were employed  
in seeking the path of duty, the mind in-  
stead of having only the imperfect calm of  
a stifled conscience, or treacherous guidance  
of a perverted conscience, would find that  
peace which is like a river, and that joy  
which is like the overflowing stream. Here,  
as in other things, "the way of transgressors  
is hard." They toil much more to secure  
from conscience a mere silence while they  
continue estranged from duty, than would be  
needed to obtain a positive and sweet ap-  
proval by walking in the way of wisdom.

And after all, the silence, if it is ever  
effected, is but temporary. Conscience can-  
not be long stifled, or cheated out of its  
prerogative. She may be flattered, or bribed,  
or deceived, perhaps, for the present mo-  
ment; but no man can bind her in a convent  
for the future. She may sleep to-day; but  
can give no guaranty that she will sleep to-morrow.  
She is the servant of the Almighty, and is  
fully commissioned as his minister of ven-  
geance to inflict upon the transgressor the  
pangs of self-reproach and remorse. It is  
true, no eloquence, no human power, but  
with absolute certainty call forth her terrible  
utterances when God bids her condemn.

How agonizing the infliction thus some-  
times brought upon the soul through con-  
science as the organ of punishment! After  
continued self-justification, effected by self-  
deceit, or after protracted slumbers of con-  
science under the engrossing pleasures of  
sense, or the equally engrossing cares of  
business, the work of conviction unexpected-  
ly begins. Conscience, stripping the heart  
of its disguises, pours in the evidence of guilt  
as with a blaze of sunbeams, flashes condemna-  
tion as with darts of lightning, and lets loose  
all the terrors of remorse like floods of deso-  
lation. What suffering, what punishment,  
can equal this? Who will here speak of the  
acute pains of disease—of bodily laceration  
—or even of the agony of gradual burning in  
the flames? These are but faint emblems of  
the readings, the gnawings of the wounded  
spirit. 'The spirit of a man will sustain his  
infirmities, but a wounded spirit who can bear?'  
Be wise now, therefore,—lest thou  
mourn at the last, and say—'How have I  
hated instruction, and my heart despised re-  
proof!'—Prof Fiske.

### Testimony of a Warrior.

PRINCE EDGEM.—'The thirst of re-  
newal sometimes insinuates itself into our  
councils, under the garb of national honor.  
It dwells in imaginary insults; it suggests  
harsh and abusive language; and people  
go on from one thing to another, till they  
put an end to the lives of half a million of  
men. A military man becomes so sick of  
bloody scenes in war, that in peace he is  
averse to recommend them. I wish that  
the first minister who is called to decide on  
peace and war, had only seen actual ser-  
vice. What pains would he not take to  
seek, in meditation and compromise, the  
means of avoiding the effusion of so much  
blood.'

WARNING TO LIQUOR DEALERS.—A gen-  
tleman of Cincinnati is in possession of the  
names of all the liquor dealers in two streets  
of that city for the last fifteen years. There  
were sixty-seven in all, of whom fifty-three  
are dead, and forty-six of them died drunk!

## CHRISTIAN REFLECTOR.

BOSTON, THURSDAY, MAY 8, 1845.

TERMS.—\$3 per year; \$2.50 if not paid within 3 months.

### Anniversaries at Providence.

AMERICAN AND FOREIGN BIBLE SOCIETY.

The first meeting in connection with the an-  
niversaries of last week was held on Monday  
evening, when the annual sermon before the A. &  
F. Bible Society was delivered at the First Baptist  
church, by Rev. Prof. CHASE, D. D. of New-  
ton. A large congregation was assembled. The  
devotional services were conducted by Rev. Dr.  
Sherwood, of Illinois, and Rev. Mr. Bennett,  
of New York, with excellent singing by the choir.

The sermon was a chaste, highly finished, and  
truly excellent eulogy on the sacred Scriptures.  
It was founded on Psalm 119: 105. 'Thy word  
is a lamp unto my feet, and a light unto my path.'  
After a brief and appropriate introduction, which  
commenced with the declaration that the whole  
palm might well be denominated, an ode in  
commendation of the Holy Scriptures, he stated  
his theme, which was—"The Bible as a light  
given for the guidance of all amidst surrounding  
darkness."—It was a light before the coming of  
Christ. Who can compute the value of the vol-  
ume even when it contained only the five books  
of Moses? There is the record of the creation,  
and of the early history of the human race. There  
are narrations of the most touching and instructive  
events of the past, and the noblest characters of  
the human race. There is the rebuke for the first transgression,  
the sentence pronounced on man, the first intimations  
in regard to the Almighty deliverer. Thus all  
the great and striking facts of these ancient books  
were briefly announced by the preacher. And he  
added that it was saying little to affirm that in all  
hathen antiquity, there was never a light equal  
to that which shone from the pentateuch, nearly a  
thousand years before the first glimmering of phi-  
losophy among the Greeks, and more than a  
thousand years before the days of Socrates and  
Plato. From this he passed to a rapid and graphic  
view of the other portions of the Old Testament  
Scriptures; and then proceeded to exhibit and  
illustrate the value and interest of the New. Thus  
comes up to distinguish between the transient  
and permanent in the Old. It confirms Old Testa-  
ment predictions, and with that forms a library of  
religious knowledge, acquainting us with God,  
man, the relations of man to God and to one  
another.

Dr. C. presented a discriminating view of the  
different classes of truths taught by revelation,  
distinct from and in harmony with those taught  
by nature. The universal adaptation of the  
Bible to men everywhere, of all grades and con-  
ditions, was another subject of eloquent remark.  
The Bible bears the impress of the different ages  
in which its different portions were delivered. It  
arrests and fixes the attention. It is admirably  
clear and easy to be understood. It addresses  
not the understanding alone, but the conscience  
and the heart.

The value placed on the Bible by the apostles,  
the primitive Christians, and the use made of it by  
the Papal church in the middle ages, and by the  
Waldenses, were vividly presented. Also the  
circumstances attending its restoration to its  
rightful supremacy.

The subject was applied by a clear statement  
of our duty with regard to the Bible, in view  
of the history of the past, and the circumstances  
of the present. It is our duty to guard against  
those things which have obscured at any time the  
light of the Holy Scriptures. It is our duty to  
promote the diffusion of the Scriptures, far and  
wide, among all classes of men. 3. It is our duty  
to connect with our efforts in this enterprise cor-  
responding efforts elsewhere, and fervent prayer.  
4. It is our duty to yield ourselves cordially to  
the guidance of the word of God.

We have given a mere outline of one of the  
best of religious discourses, which was earnestly  
delivered, and listened to with more than ordinary  
pleasure.

THE A. & F. Bible Society met in the vestry  
for business at 9 o'clock. The President, Rev.  
Dr. Cone, in the chair. Prayer was offered by  
Rev. A. Bennett. Rev. E. Lathrop, of New York,  
was appointed Secretary pro tem. A committee  
on the Treasurer's report, consisting of Messrs.  
Bennett, Lathrop, and J. H. Knapp, and J. S. Eaton.  
The committee of nomination reported officers for  
the ensuing year as follows:

SPENCER H. CONE, New York City, President.  
ELISHA TUCKER, Cambridge, Vice President.  
S. B. MANN, Treasurer.  
REFUGIUS BARCROFT, Corresponding Secretary.  
WILLIAM COLGATE, Treasurer.  
THOMAS WALLACE, Recording Secretary.  
INA M. ALLEN, Depository of the A. & F. Treas.

Board of Managers.  
Luke Barber, M. D., David Bellamy, George  
Benedict, Warren Carter, Nathan Cassell, Henry  
Davis, John Dowling, W. M. Evans, Benj. Hall-  
stead, Edward Lathrop, R. W. Martin, Roger  
Peggs, J. L. Smith, L. E. T. Jones, H. T. Jones,  
H. Townsend, Palmer Townsend, John Watson,  
William Winter, William H. Wyckoff, New  
York; J. L. Hodge, Thomas Parker, far and  
wide, among all classes of men. 3. It is our duty  
to connect with our efforts in this enterprise cor-  
responding efforts elsewhere, and fervent prayer.  
4. It is our duty to yield ourselves cordially to  
the guidance of the word of God.

A cursory view is then presented of the means  
employed in the different sections of our country,  
to enlist the interest and call forth the efforts  
of those who should be the active supporters of the  
Society. A tabular statement follows, present-  
ing, on a single page, the amount received from  
each State and Territory, in donations or for  
books; the volumes of Scripture sent into each,  
with their cost and value; the number of new  
auxiliaries formed, and the number of life dona-  
tors and life members in each State and Territory  
the last year. From this table, it appears that  
the donations last year amounted to \$27,677 15;  
the payments for Scriptures to \$6,885 50; making  
the total receipts for the despatch year, \$34,562  
70; volumes issued, 26,239; valued at \$9,242  
27. The new auxiliaries recognized last year  
numbered 60; and 25 life donors and 255

life members have been enrolled, more than dou-  
ble the number of the preceding year.

Four traveling agents, viz., Rev. Messrs. Ma-  
cleay, Seaver, Chitt, and Tucker, have been em-  
ployed through the year, and Messrs. Westcott  
and Fletcher, of New York, Battle, of North  
Carolina, Haine, of Maine, Cressy, of Ohio, and  
Dr. Wm. B. Johnson, of South Carolina, a part of  
the time. Messrs. Kingford, of Alexandria, and  
L. Austin, in Ohio, have rendered valuable ser-  
vices, chiefly gratuitous. Their incidental useful-  
ness is adverted to, as reason why the expense  
of sustaining so many should not be grudged.

Some important suggestions are then offered in  
relation to the names of some of the churches. The  
formation of Female, Juvenile, and Penny-week  
societies, in different parts of the country, is  
advised, and \$49,742 to the home supply.

In noticing the disbursements, the reasons are  
stated why a much larger sum has been expended  
the last year than in any former one, for Bibles  
and Testaments for our own depository. To  
have a requisite supply on hand, properly se-  
cured and in due variety, to meet the demands  
of the auxiliaries, seemed an obvious duty. If  
the credit system could be dispensed with, so as  
to secure prompt payment for books in every in-  
stance, the stock would mainly replenish itself,  
and leave a much larger proportion of that sum  
to come into our hands for Foreign Distribution.  
The sum of \$2800 was devoted early the last  
year, to aid in completing the Standard Bible by  
Dr. Yates, of Calcutta. His admirable labors  
for the thorough revision of this, as well as the  
Bengali and Hindostani Bibles, is adverted to,  
and the importance of giving ample facilities, and  
continued support for this thorough revision, is  
shown by pertinent examples, and testimony, an-  
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were baptized, and constitute now one of the largest and most flourishing churches in Germany. Indeed, one grand reason why our missions in Germany are more prosperous and successful than in France and Greece, is because that even in the established church the Bible is held in respect. Notwithstanding a bold and false philosophy, and an unshallow criticism, have entered the theological schools of Germany, and made havoc of a pure faith and simple-hearted piety, there is still an outward respect at least paid to the old Protestant doctrine. The remembrance of Luther secures a reverence for the Bible. When the minister makes his text, or reads a chapter, the whole congregation rises, or at least the voice of him that speaketh from heaven. With all the faults of Germany, this is a sort of anchor to that nation. So long as the people are taught to read and respect it, some will derive benefit from it, and find it the power of God unto salvation.

With these views, I rejoice in the existence of this Society, and my earnest prayer is for your success and prosperity. When the Chinese convert who returned with brother Dean came before the Board, his first speech was to say, how glad he was to see the faces of those who had sent the gospel to him and to his nation. That declaration touched a chord which vibrated through every heart. The sweetest emotions that ever arise in the human bosom are those which are occasioned by the thought of having been instrumental in saving a soul from death. There is no surer way to secure these pleasures, these rich consolations that will be carried with us to the eternal world, and constitute a part of the joys of heaven, than in diffusing the light of divine truth, proclaiming the glorious gospel of the blessed God, and sending the Bible to the nations of the earth.

Rev. Mr. DEAN, missionary of the American Baptist Board to China, presented the following resolution:

Whereas the Providence of God has opened to missionary effort the empire of China, with its millions of inhabitants, and with a language embracing a variety of dialects, but forming a universal written medium of communication;

Resolved, That it becomes the solemn duty and high privilege of the church to co-operate with the A. & F. B. Society, and its agents by their fervent prayers and liberal benefactions.

Vast multitudes of human beings are contemplated in this resolution, said Mr. D. The Chinese number 300,000,000 or about one third of the population of the globe. During the first five or six years of my residence abroad, I thought the number was over-estimated. But recent investigations have convinced me that the usual calculations are not far from the truth.

The next idea presented in the resolution is, that China is open to missionary labor. The wall of brick upon the north has been nothing compared with the deep-rooted prejudices which have guarded the southern frontier. This wall is broken down. At least, gate-ways have been opened, so broad that the whole Christian church may enter and find ample room for pious effort in behalf of souls. There is no excuse now for refusing to carry to the teeming millions of China the glad tidings of the gospel. The church of Christ has long been knocking at the bolted gates of the empire. God has heard her prayers. He has opened the doors. The angel of mercy, pointing to Calvary, is saying to the church, 'Walk in and occupy this interesting field.' Multitudes of the Chinese themselves are saying, 'Walk in; we welcome you to our shores—to our homes—to our hearts.' How long shall the church stand waiting upon the threshold? how long refuse to enter in and reap this harvest already white for the sickle?

The resolution further states that the empire has been opened by the Providence of God. I love, said Mr. D. to think of the providence of God as connected with every circumstance of my life, and with the progress of the divine purposes of mercy in reference to our fallen race. That providence is over all, controlling the most minute in the natural and moral world—regarding the affairs of nations as well as of individuals. And most distinctly do I see the hand of God in the series of events which have fully thrown open the mighty empire of China to the view of the church, and thus spread out a wide field for self-denying labor.

The resolution speaks of the existence of a great variety of dialects, while at the same time there is but one universal language. The language of China is unlike that of any other nation. Every character is significant of a word. The characters number more than 30,000; 6,000 have become obsolete, and about 4,000 are without a name. From 50 to 150 characters are represented by the same sound, and distinguished only by the intonations given in speaking; thus there are four hundred and four lower tones. The characters are used without conjunction or declension. Sometimes the same character is a noun, verb, or adjective, according to its position in the sentence. For ordinary purposes, or for transmitting the knowledge of 10 or 15,000 characters is sufficient. The written character—the language of books—is the language of universal medium throughout China as well as Cochinchina. Among the Chinese from six to seven tenths of the male population can read, while only one or two from every thousand of the females can read. Many read, however, without understanding the meaning of the sounds which they utter. Hence the importance of the living teacher. The colloquial medium is various. In each province there are sub-divisions of dialects. Thus in the province of Canton there are four distinct dialects; so that frequently the inhabitants of the same district have great difficulty in understanding each other. The modern dialect is also subject to modifications. Our dependence, therefore, must be upon the written character, mainly, for the diffusion of truth.

The resolution speaks of the duty of the church to co-operate with the A. & F. B. Society, in its grand design to give to China, as well as other nations, the word of life. And by this is meant, not the clergy—not the deacons—but every individual who has subscribed his name to the church. There are no privileged members in the church of Christ. We were all once in the same state of degradation and guilt—we have all received of the same abounding grace in Christ Jesus. The obligations which are binding upon one to engage in the great work of evangelizing the nations, are binding upon all. It is the fulfillment of this important truth, said Mr. D. with emphasis, which limits the supply of men and means, to carry out the last command of the Saviour to his disciples. This difficulty should be understood and remedied at once.

The resolution, lastly, speaks of the high privilege of the church, as well as her duty to engage in this work. And who is there, of those whom I address to-day, inquired the speaker, who does not regard it a privilege to be permitted to labor for souls? If any, then they can have no claims, to the title of Christians—they do not belong to the fold of Christ. And let such as esteem the work referred to a privilege, be encouraged to labor directly as missionaries, let them do it by praying. Give to this Society the means to furnish those who are already upon heaven ground with those Scriptures which are able to make men wise unto salvation through faith in our Lord Jesus Christ.

The resolution was seconded by Rev. Mr. Campbell, of Georgia.

Rev. E. KINCAID, missionary from Burma, then offered the following resolution:

Resolved, That the fundamental and distinguishing principle of this Society, requiring faithful and intelligent translations instead of unmeaning and foreign transfers of God's word, ought to make it dear to all the friends of missions to the heathen.

In advocating this resolution, Mr. Kincaid said that he felt a reluctance in making any remarks on the occasion. He should prefer to remain silent; but the resolution was so much in accordance with his own feelings and past experience, and the views entertained by his missionary brethren, that he felt compelled to speak. He had been endeavoring to picture to himself how the apostles and writers of the Bible would appear, and what would be their feelings, if they could be permitted to stand in the midst of this Christian assembly, and listen to a discussion upon the propriety of translating every word of God's inspired volume. He imagined he could see shame and indignation and grief depicted upon their countenances, while they looked upon such a scene, and then with one voice he could hear them exclaim, 'All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness—that the man of God may be perfect, thoroughly furnished unto every good work.' Now to transfer any part of the word of God, is to leave that part untranslated, and, consequently, unintelligible. And, in this case, how is the man of God to be thoroughly furnished unto every good work? I remember, continued Mr. K. that once in the city of Ava, just at evening, a man came running to me, bearing a message from a Burman prince, and desiring my immediate attendance at the palace. The prince was a learned man, was acquainted with several languages, and had a large English library. He was indeed one of the most intelligent of the Burmans. I had often visited the palace; but at the present time desired to be excused. The messenger however pressed the matter, observing that his master was anxiously desirous of my presence. I concluded to accompany the man, and after dark we reached the palace and entered the verandah. A servant conducted me into a private apartment, where, seated upon a carpet, I found the prince alone. He invited me to a seat by his side. A book was before him, which I found to be the New Testament. His hand was upon it, and he seemed deeply interested in the volume. At length he observed, 'Teacher, I have many passages marked here which I cannot understand. Will you explain them to me?' I discovered that the corner of the leaf was turned down opposite several passages which troubled him. His wife, the princess, now came in, followed by her several daughters and two sons. These seated themselves back of the prince, and other members of the court and family came in and occupied their proper places about us. There was now quite a little company assembled, all waiting with intense interest the moment when I should commence my explanations. I noticed that nearly all the places were in Romans. 'You seem,' said I to the prince, 'to have studied this book almost exclusively.' 'O,' said he, 'teacher, it is the most wonderful book that I have ever read.' 'But,' said I, 'there are the Psalms—are you not pleased with them?' 'O yes!' he replied, 'they are beautiful—fine specimens of poetry, &c., but this is a very different book—the sentiments are so deep—so profound. I see here much said about the love of God. What is meant by it? Have you the love of God?' Questions of this nature were proposed in rapid succession, and for hours we thus conversed together. Now supposing that prince had read to the 6th chapter of Romans, and had come to the 3d, 4th and 5th verses, where great doctrinal sentiments are found. Suppose the words which designate the ordinance brought to view in those verses were not translated. The prince reads until he comes to the first word, and inquires, 'What meaneth this?' were what into Jesus Christ? 'I tell him, were baptized into Jesus Christ.'—'I tell him, it is complete nonsense to him. His mind is dissatisfied, and to relieve him, my only course is to say to him, 'We translators have taken it upon ourselves to cover up a part of the word of God.' But I could give no valid reason for such a course. There are words in the Burman language which express precisely the mind of the Spirit in these cases, and we dare not use any other words. It would be a virtual impeachment of the Holy Spirit, should we do it. Such indeed were my own feelings, and those of my brethren when the intelligence reached us that the British and Foreign Bible Society had refused to grant appropriations to versions in which the words above referred to had been translated. We said at once, 'Thank God the people of America are not under a national religion. No such sentiment will ever obtain credence there.' But soon the news came that the American Bible Society had followed in the track of the British and Foreign. It was sad news to us, and we did not dare tell the converts of it. We resolved not to change our course—we determined to adhere to our translations rather than have the foot-prints of the man of sin appearing upon them. Luther demanded the Bible in the language of the people, and Rome was shaken to her centre. We demand the Bible for the Burman people in the language of God. There are 30 native preachers in the valley of the Irrawaddy, and no missionary among them. They must go to Maulmain, a distance of 300 miles, for information when perplexed. 1500 souls have been baptized there recently. Is it right to put into the hands of these teachers and converts a Bible partially translated? These translations which the missionaries are now scattering abroad are to guide the path of millions until time shall be no more. Let us remember, then, how fearful is the responsibility resting upon all who have any thing to do in the furnishing, translating, or circulating of God's blessed book!

AMERICAN BAPTIST HOME MISSION SOCIETY.

TUESDAY P. M.

The A. B. H. M. Society assembled at half past 2. The President, Hon. H. L. WILSON, in the chair. Hymns and Scriptures read by Rev. E. TUCKER, of New York. Prayer by Rev. J. BARNBY, of Massachusetts. A few remarks were made by the President, in which he expressed his deep solicitude for the character and results of the present meeting. He passed a touching tribute to the memory of the founder of the Society, the late Rev. J. G. GOING, D. D., who since the last anniversary, has been called to his reward. He concluded by reminding brethren of the dignity and decorum which ought to characterize their proceedings, and the peace and brotherly love it is our duty to cultivate.

The Rev. S. J. DRAKE, of New Jersey, was appointed Assistant Secretary. After the appointment of committees to receive the names of delegates and to nominate officers, heard the Treasurer's report. From this we learn that the total amount of receipts during the last year was \$18,675. By the report of the Secretary it appears that the operations of the Society have been extended over eighteen States of the Union, besides stations occupied in Texas and Canada. The Valley of the Mississippi, however, is the principal theatre of its action. The number of missionaries employed, 90. Churches constituted, 51, in connection with 32 ministers have been ordained. Members added by baptism, 818. Sunday schools established, 145, comprising 3010 pupils. Houses of worship completed, 7. In addition to these results, Auxiliary Societies, in different States, have received into their several treasuries the sum of \$30,025, have employed 200 missionaries and agents, whose labors jointly have been equal to the labors of one man 138 years; 1435 persons have been received to church membership by baptism; 18 new churches organized, and 15 ministers ordained. The labors of the Society during the past year have been considerably more extensive than during any previous one of its existence.

Rev. A. BENNETT moved the acceptance of the report, and that it be printed. He proceeded briefly to state reasons why he would have the report received and printed. The great reason is, that in the States of the West, and everywhere throughout the land, there are sinners. Men everywhere are depraved by sin, and under a curse, and their only salvation is by Jesus Christ. Our minister should preach Christ and his cross.—The report being accepted, on motion of Rev. Mr. WILSON, of Connecticut, it was voted that prayer be offered on account of the death of three life directors of the Society during the last year. The Rev. B. STOW led in this solemn service.

The Committee appointed at the last annual meeting, to whom was referred the question of an amicable dissolution of the Society, or of devising some means by which members holding conflicting views upon the subject of slavery could act in harmony, reported through their Secretary, Rev. P. CHURCH, of New York. Previous to reading the report, the chairman of the Committee, Hon. H. L. WILSON, made some remarks relative to the course pursued by the Committee after their appointment. They met on the 2d subsequently, and feeling they could not then agree upon any plan to be presented to the Society, it was arranged that the members should endeavor to ascertain the views of the churches, in the several sections of the country where they resided, and report to the chairman by the commencement of the present year. It would seem that the members took different views of the extent and nature of their duty, and acted accordingly. A meeting of the Committee was held on Monday previous to the day of the annual meeting, when the report read by Mr. Church was adopted by the majority of the members. It recommended that the Society be continued on its present basis of organization.

Rev. Dr. WELCH inquired of the chair what response had been returned to the inquiries proposed to the churches. Rev. Mr. HILL, Corresponding Secretary, doubted whether it were proper to propose such questions to the Committee.

The chairman replied to Dr. W. that he knew nothing of the circular which had been issued. His impression was that no action of the Committee justified the issuing of the circular.

The Rev. Mr. CHURCH, of Massachusetts, referred to the circumstances under which the Committee was appointed. The design was to get at the feelings of the churches. He hoped we should hear from the members of the Committee what is the response of the churches. He dreaded the suspension of another year.

Dr. WELCH believed that a debate might be prevented by a definite answer to his inquiry. One member has stated the reason of issuing the circular, viz, that it was to draw out the views of the churches. In accepting the report, he wished to know whether he accepted the opinion of the Committee, or the expression of the churches.

Mr. COLVER, of Boston, observed that from the commencement there had been a difference in the feelings and views of the Committee. In the record of the doings of the Committee, at their first meeting in Philadelphia, a preamble and resolution was prepared. Part of the Committee insisted on the appointment of slaveholders; others did not. It was decided that brethren should endeavor to ascertain the mind of the churches. Himself and Bro. Jackson, of New Bedford, drew up a circular, in which questions were proposed embodying the words of the preamble and resolutions, under which the Committee was appointed. These circulars were sent to the Baptist churches of nearly all the New England States. But few responses, however, had been returned, owing partly to the imperfection of the course adopted. The churches in Vermont had passed upon the subject in their State Convention; 142 letters had been received from churches and pastors, declaring their dissent to the appointment of slaveholders as missionaries. One church had no objection to the subject, but had no objection to the discretion of the Executive Committee.

Rev. Mr. CAUCON, on returning home from Philadelphia, had felt at a loss to know what was his duty as a member of the Committee. He prepared a circular, and sent it to the chairman, but the latter thought it not best to have it published. He had finally addressed the churches of his State, and had received a return from 6 churches who were in favor of the Society as it is; 36 churches had expressed themselves in favor of a change. He was not able to determine the feelings of the State from the 36. The report is based upon his own opinion. He believed that if right kind of feeling prevailed here, by looking at the principles upon which the Society was organized, and the course pursued therefore, we might be relieved from the difficulties which now perplex us.

Rev. Mr. TUCKER, of New York, thought we ought to come at the matter in a business way. It was then moved and seconded that the report be accepted.

Rev. Mr. CAMPBELL, of Georgia, said that he understood the object of the inquiry was to ascertain the views of churches. But do not the majority of Baptist church members reside at the South?

Rev. Dr. WELCH replied that the majority of Southern church members were slaves!

Rev. Mr. CAMPBELL denied that this was the case. Rev. Mr. GRANGER, of R. I. called for the reading of the minority report.

Mr. COLVER, in answer, explained the delicacy of his position, as standing alone upon the Committee. He had based his report upon facts which had come before the Convention. He read his report, which recommended a dissolution of the Society.

Rev. Mr. TUCKER, of New York, moved that the report be adopted.

Rev. Dr. WATLAND moved the laying of the whole subject upon the table. He said the liberty taken by the Committee was unprecedented. The churches, as such, had nothing to do with the subject. It belonged exclusively to contributors to the Society, to say what disposition should be made of the funds. Besides, the number of the churches heard from was too small to furnish any basis for action.

Dr. WATLAND closed with moving the reference of the subject to a special committee. Pending this question, Rev. Mr. CHURCH took the floor, and said that if not a Southern brother had been present, the decision of this question in the affirmative would be perfectly just and fair. The South had been thoroughly notified; and if they had failed to attend, it was not the fault of this Society.

As to expediency, and referring to this question, let it be remembered that the subject had been referred to a committee last year, and it was expected that definite action would be had at this meeting. It was due to the large number of brethren present that it should be had.

Information as to the grounds for the appointment of the committee being desired, Dr. WATLAND responded, stating that the committee

never could—be never would, directly nor indirectly, as an individual or in his associated capacity as a member of a church or society, give his sanction to slavery. As an American he would meet this question; as a Christian; as a man. Will you, by your action, sanction a system which closes the Bible from the eyes of millions—converts a freeman of the Lord into a chattel! O my brethren, do right—dare to do right—and leave the consequences with God. He offered the following resolution:

Resolved, That in view of our allegiance to the King in Zion, it is, in the judgment of this society, inexpedient for the Executive Board to employ brethren holding property in their fellow-men, as missionaries in the field of their operations.

The Society then adjourned to meet at half past 7 P. M.

Singing by the choir. Prayer by Rev. Mr. WILSON, of Maine. The resolution offered by Dr. WELCH, of Albany, was taken up for further consideration, and the previous question called for.

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How can any man's conscience be pressed on such a point? With this understanding, he could co-operate with his brethren at the South, although he thought them in grievous error on this subject. But it is an unfair thing for us to decide a question of this kind in this one-sided manner. The South are not represented here. Let us be just to freemen as well as slaves—acting fairly, honorably, uprightly to all. If, then, it shall be necessary hereafter to divide, let us give what is due to the other parties of the compact who are not here to act.

Dr. WATLAND closed with moving the reference of the subject to a special committee. Pending this question, Rev. Mr. CHURCH took the floor, and said that if not a Southern brother had been present, the decision of this question in the affirmative would be perfectly just and fair. The South had been thoroughly notified; and if they had failed to attend, it was not the fault of this Society.

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